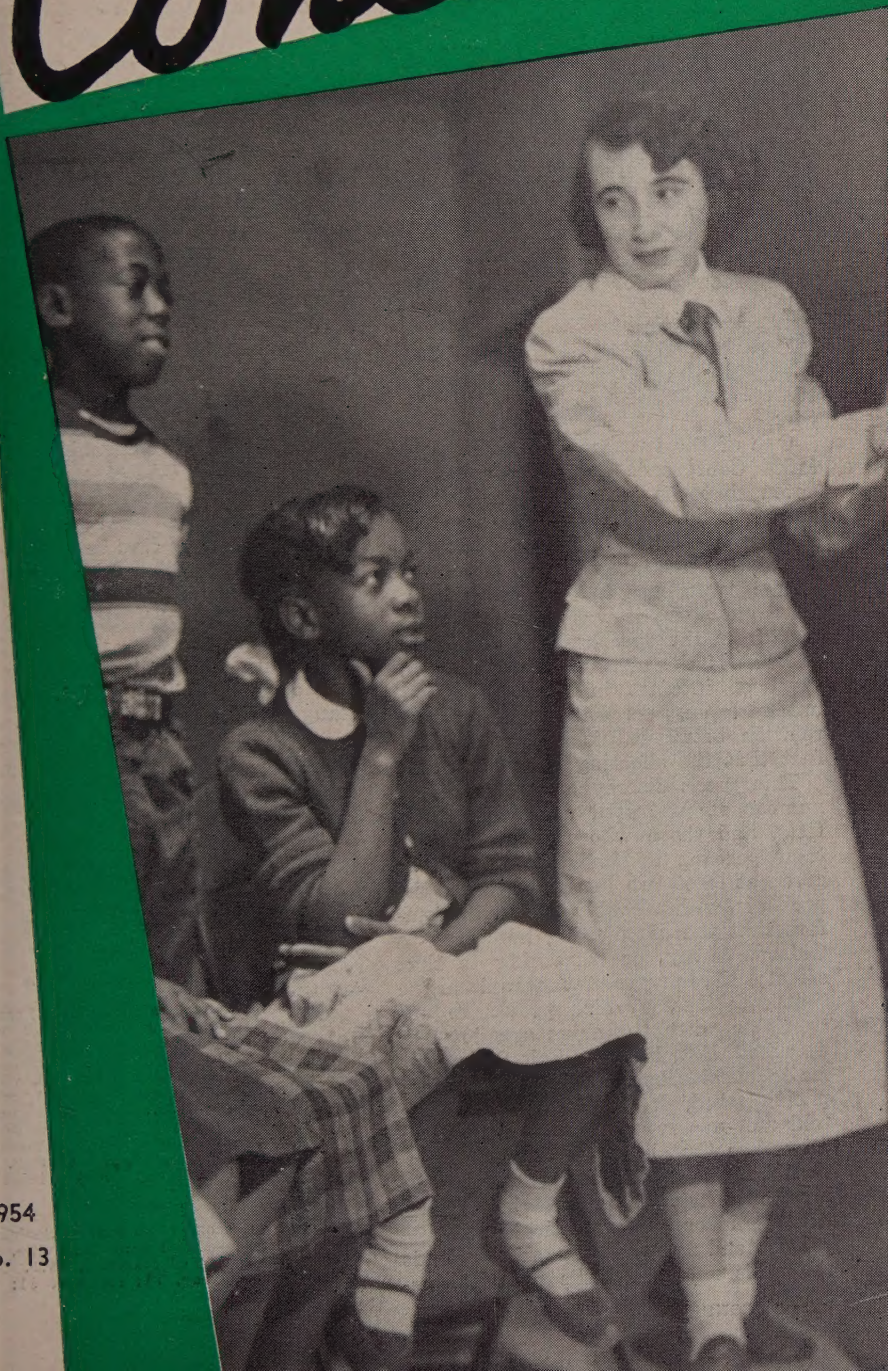
Concern



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Cover Photo

Down in Georgetown, Texas, some of the art and music students of Southwestern U. have their own "School of Fine Arts" for Negro children. Mary Bert Hewitt, shown teaching her "class," is chairman of the project for this year. See full story on page 3.

February is Brotherhood month. February 14-21 is set aside as national Brotherhood Week. But every week of every month is brotherhood time for Christians who work at putting their faith into action.

This issue of CONCERN has a special section on brotherhood, answers many requests for this kind of material.

Forum

WAYS TO PEACE?

Sir:

One of the speakers at the National MSM Conference at Lawrence, Kans. noted that the issue of pacifism was more prominent at this conference than at other recently held Methodist conferences. This interest *was* prominent at the conference in the form of student questions; it was remarkably absent from the speeches of the leaders.

What is the significance of this revival of interest in pacifism? Is it unkind to suggest that there may be a relation between this timing and the fact that the shooting war is over?

This great discrepancy between the number of professed peace-time pacifists, and those who remain loyal to their position in time of war, can be given at least two interpretations: the pacifists will probably say with comfort that the same thing happened to Gideon's army, or something to that effect; the pragmatist would argue that any theory which proves so unworkable when the chips are down is defective. But, I must admit that pragmatic considerations seem to impress pacifist students the least of any. One told me on the train returning from Lawrence that he was "tired of practical Christianity." I suggested that we have our choice. We can take a practical stand or an impractical one.

I contend against my pacifist friends that this neglect of the practical aspects of the question of war and pe constitutes a most serious weakness pacifism. I believe pacifists show gross irresponsibility, because they not indicate that they possess a re istic understanding of what would h pen to people and to culture if a Hi or a Stalin should conquer the wo Perhaps this failure to take seriou what would happen if tyrants were lowed to walk in and take over is to the fact that pacifists know, as t well must, that none except a few adopt their "solution" anyway.

The reason I am writing is tha regret that so much time and so m words will be spent at Methodist dent conferences discussing a posi that to all intents and purposes is a live option.

Why do we not address ourselve the solution to which most of us ev ually come? Why do we not use energy to build those attitudes and stitutions which will make wars possible—world friendship, the U. MCOR, CROP, CARE, etc? Why d not work at these from a postur defense, rather than spin theo which most of us find impractical w put in the crucible of hard though

The hope of the world, hum speaking, lies with the Christian the free world who are working peace with one hand, while they ho the other a shield against the slaughts of barbarous tyranny.

—*George Avent*, Texas
Director, Wesley Founda
The University of Houst

Concern

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dents teach in ool they started

e piano keyboard is made to be ed; the great songs were written e sung; and art springs to life ever its conditions are met—what- the color of the musician or artist. in Georgetown, Texas, where there no piano teachers in the Negro ols, the Negro children have a ce to learn to play and create.

began 8 years ago when some stian students in music and fine at Southwestern University de- d to start a volunteer service pro- n which would use the talents they essed and would share the training were fortunate enough to get. The of a fine arts school was that ents would teach Negro students ted by the teachers and principal Carver, Georgetown's Negro high ol. Classes would be conducted e a week in rooms of the First hodist Church where eight pianos other equipment was made avail- .

oon the entire Southwestern campus interested. So were the church nbers and townspeople. The idea w. In addition to training locally, ould be wonderful if the best Negro dents could have an opportunity to on to college for further training, decided. This meant money for olarships, money the volunteer kers didn't have, but money they ld raise because it was needed. So organized backing of the project s intended to include the entire Stu- t Christian Association on campus, addition to the MSM, and fund rais- drives every spring included all the college fraternities, sororities, l independent groups, and honor so- ies too. In addition, faculty mem- s and individuals and organizations Georgetown contribute.

Result: four Negro students on olarships in colleges of their own osing. A new scholarship winner is ked each year. Winner in 1953 was ss Clarice Monroe, now attending ston-Tillotson College. Addie Wilson, o at Huston-Tillotson; Doris omas, Bishop College and Carl nry, Paul Quinn College, are the ers.

Each spring both racial communities

NEWS

Clarice Monroe

. . . 1953 scholarship winner . . .

in Georgetown meet together for a recital of the current students in the fine arts classes and to hear the college scholarship students perform. Last year's program included numbers from the fine Huston-Tillotson choir also.

Right now the program boasts 30 students being taught by 11 music majors and art major students of the college. A student committee headed by Miss Mary Bert Hewitt, working with Miss Iola Bowden, faculty advisor, handles all the arrangements for the "school." Over 100 Negro youth have already gone through their program.

To begin where they were with the talents and opportunities they had was the motive drive of their service.

They think the idea could be duplicated anywhere there are underprivileged or neglected children who ought to have the chance to learn to express the art that is in them.

14 February significant as Race Relations Sunday

In The Methodist Church the most important observance during Brotherhood month came February 14, Race Relations Sunday. Special offerings taken that day go as financial aid to 14 educational institutions for Negroes.

The schools are located mainly in the south and east parts of the U. S. and

provide educational opportunities for thousands.

Last year the Race Relations day offering totaled $251,613, one of the largest offerings ever taken on this special day.

To benefit from the offering are these schools: Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Meharry Medical College, Nashville, Tenn.; Morristown Normal and Industrial College, Morristown, Tenn.; Bennett College, Greensboro, N. C.; Gammon Theological Seminary, Atlanta, Ga.; Clark College, Atlanta; Claflin College, Orangeburg, S. C.; Paine College, Augusta, Ga.; Bethune-Cookman College, Daytona Beach, Fla.; Dillard University, New Orleans, La.; Wiley College, Marshall, Texas; Huston-Tillotson College, Austin, Texas.

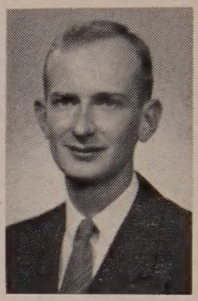
Morgan Christian Center, at Morgan State College, Baltimore, Md., is a participating institution.

On the map below the schools are indicated by numbers, in the same order as colleges are listed above.

Don Kuhn joins Temperance staff

A growing interest in student work is expressed by Methodism's Board of Temperance in the hiring of Donald Kuhn as director of communications and student work for the board.

In this new position Kuhn will develop new dramatic materials for general use in the field of temperance and will organize a program of alcohol education for students on college and university campuses. His first assignment was the MSM Quadrennial at Lawrence, Kans. where he led a creative interest hour in the field. He [h]as been meeting with the student sta[ff] of the General Board of Education a[nd] the Board of Missions.



Kuhn

A native of C[ar]negie, Okla., Ku[hn] is a graduate [of] Garrett Biblical [In]stitute, Evanst[on] Ill. His B. A. deg[ree] is from Oklaho[ma] City University, a[nd] he has studied [at] Carnegie Juni[or] College, George W[ash]iams College, [at] Northwestern U[ni]versity. He has b[een] pastor or associate pastor of Met[ho]dist churches in Oklahoma C[ity], Gotebo, Okla., and Aurora, Ill. He [has] been a staff member of numer[ous] youth schools and camps, includ[ing] youth and adult schools of alcohol st[ud]ies.

National mission sets new pace in evangelism

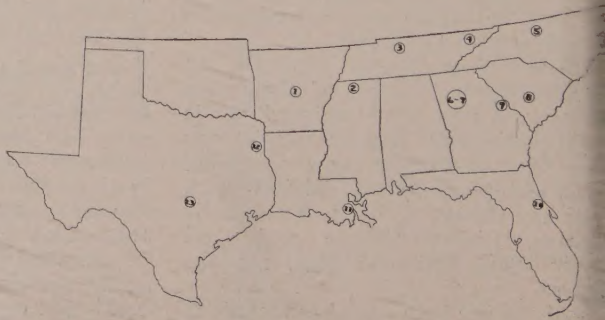
The "learn by doing" pattern [for] conducting Christian witness missi[ons] was demonstrated January 28-31 a[t] national mission in Memphis, T[enn.] Representing 46 Methodist annual [con]ferences, 100 youth and adult lead[ers] attended a two-day training sessi[on] then joined 500 youth and adults [in] the Memphis Conference to conduc[t] city-wide mission over the weekend.

Result: 346 new church memb[ers] including 206 first commitments [and] 319 new members of the Metho[dist] Youth Fellowship. Some 140 trans[fers] made a total of 665 commitments, [and] after 689 visitors made 1400 calls. T[he]

The map at the right gives the location of the institutions which receive support from Methodist Race Relations Sunday offering.

Do you know which is in your state? Do you know anything about it? What has your group done to help the work of that particular school?

Methodist Educational Institutions For Negro[es]



ed through 41 local churches.
ghest number of visits, 106, was
d by one of the Negro churches,
nary, where youth of the Tennes-
Conference (Central Jurisdiction)
ed.
have been to a number of national
ngs for youth and students," one
e Memphis girls told the capacity
d that gathered in the Galloway
orial church for the closing re-
and sharing service on the final
ay afternoon, "but this meeting
here in our city with our own
g people has meant more to me
any of these meetings because
we have been participants and
actually done something."
d do something they did! The na-
l mission set a new pace for
gelism, youth winning adults and
g people for Christ and the church.
rganization and enthusiasm paid
n an amazing way," agreed the co-
tors, Rev. J. E. Underwood, Mem-
district superintendent, and How-
Ellis, staff member of the Board
Evangelism, Nashville. Ellis said
workers from other conferences
to sponsor similar Christian wit-
missions this year as part of the
chwide goal to obtain 500,000 new
"ers by 1956.
s they planned for 1954, workshop
gates gave close attention to what
pened in 1953. Mission directors
their reports, and one of the most
lling was from Iowa. Lou Hilbert,
ctor of youth work for the Des
nes Area, reported that the summer
stian witness mission in Des
nes had resulted in 60 subdistrict
sions, and now every church across

the state is participating in a special evangelism project in the Youth Emphasis through Lent.

"There is perhaps a greater awareness today of our evangelistic task than ever before," said Harold Ewing, youth work director for the General Board of Education. Ewing challenged the workshop with a ten point plan for each district and six steps for each annual conference in order to reach the goal of 500,000 new youth for Christ in the MYF.

For the district, Ewing said: appoint and train capable directors of youth work, study the whole district from the standpoint of the MYF, discover and enlist friends of youth, set a district goal for increase in the MYF, appoint and train fellowship teams, look into the services which each church in the district has for its youth, help pastors answer question 16 correctly, devote one quarterly conference to youth, create a youth movement in the district, and let us all covenant together to pray for youth.

For the conference: a meeting of the bishop, executive secretary and youth director, a planning conference on the Youth Emphasis, promotion through the annual conference session, a presentation of the Emphasis and discussion of plans in all summer youth meetings, using all means now available and creating new methods for reaching youth, and prayer.

Big development of 1953 is that evangelism projects for youth have moved into districts and local churches—training for witness in the local church. Memphis points the way for 1954.

eeting in the two-
workshop on evan-
sm and weekend
istian witness mis-
in Memphis were
ward E. Ellis of
hville, Juanita
od, Southwest Miss-
CDYW, Southern
inois Conference
F president Boyd
gner, and Marynell
afer, student nurse
Methodist Hospital,
mphis.

Emphatically yours

Burgess, ye ex-editor of CONCERN signed letters, "CONCERNedly yours." Lives are letters the world reads — some writen worthrightly, some scribbled a bit in places. Who'd sign, "Milquetoastedly yours?"

Harper will remember when, wanting to say "state of coma" in some worship materials, the type came out "state of comma." Easy state to get into along now. Resolutions still new enough to dust off. On campuses, exams between semesters. Lawrence delegates in transition from mounts and founts of inspiration to daily humdrum (let's do more than trans-sit). A church worker writes, ". . . in a bit of slump now, workers need positive note." Many fellows say, "Just marking time till I have to do my stint." (Girls assist in time-marking).

World itself in transition. "Grand and awful time," the hymn says. Barometer jumping nervously. "All the world is in the valley of decision." News of a ship run by a mighty mite of power gives strange numbing shivers. Should we exult or cringe? Laugh or cry? "Behold, O man, I have set before thee this day life and death . . ."

What option? Might say, "Oh, all will work out somehow—put another record on." Business as usual. But drifting itself is a choice! Might end up like those two cats of Kilkenny: "Each thought there was one cat too many: so they fought and they spit, and they scratched and they bit; till, excepting their nails and the tips of their tails, instead of two cats, there weren't any!"

Concern Feature

Hold the philosophy, "Never-take-sides?" "A funny man once said to me, 'Two times two I know is three; But if you differ, sakes alive, I'm quite content to say it's five!'" Anything goes?—Goes where? Dr. Fosdick seizes whipcords and overturns tables in a recent article when he asks if, with church attendance at an all-time high, so[me] may be going to have their bigotr[ies] confirmed, their prejudices sharpen[ed]

Miss Bowman

sweet peacefuln[ess] engendered? F[or] such, Charles Kin[g]ley (long b e f o[re] Lenin) would s[ay] "religion an opiat[e]. Or the New Tes[ta]ment, "h o l d i n g [a] form of godlin[ess] but having den[ied] the power thereo[f]." Want p o w e[r] Concern? Creati[ve] Christian, a n d [a] need be, nonconformist courage? W[ill] your life, and the work of your M[eeting] and of your MSM group and of [the] Church of the Fearless Prophet to [be] an *exclamation point*, not com[ma] across our anxious age?

Then, no halfwayness! Like the [old] woman who, when automobiles f[irst] came out, finally went a ride in [one] but on returning said, "but I di[dn't] let my weight down." Want full fa[ith] yet persist in holding onto fea[rs] (Read Helen Toner's gloriously sinc[ere] *Little Prayers*, p. 12) Hesitate to [go] one mile, lest two be expected of [us] Covet eagle power, yet practice ba[rn]yard-duck laziness? Want better c[om]munities or campuses, yet persist [in] less-worthy secret habits? Want d[e]ocracy yet unwilling to give up r[am]pant individualism? Want peace [we] make toys (and implements more [ser]ious than toys) of war? Want broth[er]hood among nations yet two cars [in] own garages even if many have h[ad] a-crust? Time to forget January, [the] look-both-ways month.

Time, for that tremendous new lea[p] of faith. "Swift, resolute motion of th[e] soul, intense as leaping flame." [See] Isaiah's words (35:5-8). To say wit[h] Sidney Lanier: "By so many roots [as] the marsh grass sends into the sod,

heartily lay me a-hold of the
tness of God."
artily! Spirit of rugged circuit
s, Peter Cartwright, Wesley. Ezek-
"The Spirit entered into me."
nna shout when the spirit says
t"—stop mumbling it, *shout!* New
e-song, "I *do* wanna set the world
ire." Sing those great hymns of the
ng Church — we'll have a youth
ement overnight.
ear that applause? It's coming from
uries past, great-hearted stalwarts
he faith who gave themselves with
y boldness." Before such a spirit, as the late Alexis Carrell said, "Unclimbable mountains vanish as smoke before the wind."

But there's no pausing at landings, no let-well-enough-alone. "High hearts are never long without hearing some new call, some distant clarion of God . . . break up the camp of ease . . . do the good only to see the better . . . see the better only to achieve it." Martineau: *Hours of Thought.* H. G. Wells: to this day, this Galilean is too great for our small hearts."

—BY CLARICE BOWMAN

inking out the news

Georgia ideas: a contrast

r. Benjamin E. Mays is a resident the state of Georgia. So is this mnist. So, quite obviously, is Geor- Governor Herman Talmadge.
ut let's see where a little further parison takes us . . . On this matter the Supreme Court's forthcoming ision on racial segregation in the lic schools, for instance.
Dr. Mays, who is president of More- se College in Atlanta and a member he Central Committee of the World ncil of Churches, had something this to say the other day in the *sbyterian Outlook*:

If the leadership of the nation . . . tells the people that a decision of the U.S. Supreme Court must be taken seriously and obeyed . . . and that the South and the nation will make the adjustment in the spirit of Christian democracy, there will be no great social upheaval . . .

Nelson

"Common sense ls us that whatever decision the preme Court will make, integration the South and in the nation as a ole will be a gradual process and no e needs to get unduly excited . . .

"To say something like this now to the American people is the greatest contribution our leadership could make to interracial understanding in this crucial hour of our history."

. . . Your columnist: "Amen."

. . . Governor Talmadge: "*!?/*!" —(or words to that effect).

Not, of course, that Governor Talmadge actually reads the *Outlook*, or actually emits stars and exclamation points. But before that *Outlook* had come off the press, the Governor had already expressed his view by convincing the Georgia legislature that, if the Court outlaws school segregation, *Georgia must abolish its public schools and give money for children's education to the individual children, to be used in private schools.*

Now, where is our little "comparison" of the second paragraph taking us?

Concern Feature

It's getting complicated; let's start over. Dr. Mays is a resident of Georgia. Herman Talmadge is, too. And so is Claud Nelson, Jr. However: Mays and Nelson are of the same mind, but of different race; whereas Nelson and Talmadge, alas, are of the same race but of decidedly different mind!

. . . Who said mind and race go together, Governor?

—BY CLAUD NELSON, JR.

1954's Big issue

Segregation in public Schools

Sometime in the course of 1954 the Supreme Court may be expected to give its long-awaited answer to the question: Can the states constitutionally require segregation in the public schools?

Whatever the answer may be, it will call for calm, informed leadership in every community.

If the answer is *yes*, we will be confronted wtih the enormously expensive job of making the school systems truly equal in short order.

If the answer is *no*, the job will be the even more difficult one of readjusting our thinking and practices to conform to the new law of the land.

In either case, the basic responsibility will fall on local people. State officials may prescribe and legislate—and what they say or do will greatly influence the course of events. But our public school systems are fundamentally community institutions, locally atended and locally run. The detailed effect of state laws and regulations, as well as court decisions, depends ultimately on community action. Parents, civic and church leaders, locally elected school boards—these are the people who determine the day-to-day operation of the public schools. The attitudes and work of the students themselves is tremendously important too!

The most effective citizens in any community are those who look ahead. They perform the function of getting, well in advance, the facts on which sound decisions must be based. You can help in your community.

Here are some questions and answers to give you facts. If you want a detailed "check list" of things your community will have to consider when the supreme court decision comes, send 10¢ for *A Check List for Your Local Schools* to Southern Regional Council, 63 Auburn Avenue, N.E., Atlanta 3, Ga.

Q. Who is challenging segregation in the public schools?

A. Negro parents, on behalf of their children, in five places: Clarendon County, South Carolina; Prince Edward County, Va.; Topeka, Kan.; Wilmington, Del., and Washington, D. C. In [illegible] except the Washington case, the Ne[illegible] petitioners are represented by lawy[illegible] of the National Association for the A[illegible] vancement of Colored people. The l[illegible] suits were entered by the parent[illegible] against the local school boards in th[illegible] five places.

Q. On what grounds were th[illegible] suits brought?

A. That public school segrega[illegible] violates the Fourteenth Amendment [illegible] the U. S. Constitution. In most of th[illegible] cases, it was also charged that th[illegible] Negro schools were physically uneq[illegible] But foremost is the issue of whet[illegible] segregation itself is constitutional—[illegible] gardless of how equal the segrega[illegible] facilities may be.

Q. What has the Supreme Court said about segregation in fields other than public schools

A. As early as 1917, the Court str[illegible] down zoning laws that enforced se[illegible] gated housing as a violation of th[illegible] Fourteenth Amendment.

The Court has also ruled aga[illegible] segregation in all forms of interst[illegible] travel. The earliest of these decis[illegible] dealt with Pullman discrimination, th[illegible] others with segregation on bus[illegible] dining cars, and most recently railr[illegible] coaches. These decisions were based [illegible] the Interstate Commerce Act, ra[illegible] than Constitutional grounds.

Again under the Fourteenth Amen[illegible] ment, the Court has ordered Negro st[illegible] dents admitted to graduate schools [illegible] several state universities. The be[illegible] known case was that of Heman Swea[illegible] a Negro who sued for admission to th[illegible] University of Texas law school. Wh[illegible] the case was in the courts, Te[illegible] hastily set up a separate law scho[illegible] for Negroes. But in 1950 the Supre[illegible] Court ruled that this wasn't goo[illegible] enough. It compared the Negro la[illegible] school with the white on such point[illegible] as prestige, tradition, and opportunit[illegible] to associate with future colleagues. N[illegible] "separate but equal" institution coul[illegible] possibly meet such standards, so Swea[illegible]

ordered admitted to the state uni-
ty. Similar cases were successful
klahoma, Kentucky, North Carolina,
siana, and Virginia.

these cases, the Court never reach-
ne question whether segregation in
f was unconstitutional. But the net
t of the decisions was to outlaw
egation in state-supported gradu-
and professional schools.

**. When is a decision to be ex-
ted in the pending public
ool cases?**

. Nobody knows for sure. During
week of December 7, 1953, the Su-
ne Court heard further arguments
he issue. Most observers expect a
sion in the Spring of 1954, but it
d come either sooner or later.

**Q. Has the Supreme Court in-
ated how it will rule?**

.. Various predictions have been
le but, again, nobody knows for
. At the December hearing, the
rt asked the lawyers for each side
answer certain questions. Stripped
egal language, the questions might
put this way:

1) Did the people who wrote and
roved the 14th Amendment under-
nd that it would mean an end to
ool segregation?

2) Did they intend to give Congress
the courts the power to abolish
arate schools?

3) Apart from these questions, does
Supreme Court have the power to
erpret the 14th Amendment as re-
ring an end to school segregation?

4) If so, does the Court have the
ht to permit a gradual change-over
m segregated to integrated schools?

5) If so, how should the change-
er be worked out?

Some people — including Georgia's
nator Walter F. George—take these
estions to mean that the Supreme
urt has already decided to rule
ainst segregation. Others take an op-
site view. About all that can be
d with certainty is that some mem-
rs of the Court are apparently con-
ering ways to abolish segregation
er a period of time.

A Southern newspaper—the Norfolk *Virginian-Pilot*—summed up the Supreme Court's announcement this way: "It gives strong reasons . . . for the Southern States to adjust their own thinking, their own emotions, and their own habits to the seemingly increasing possibility that the end of segregation in public schools is nearer now than ever before."

Q. What are the possible decisions open to the Court?

A. There are many possible decisions. The question is not only whether segregation is constitutional, but also what remedies shall be ordered. Here are a few of the many rulings that the court could conceivably chose from:

- That segregation is constitutional but equal facilities must be provided with all possible speed.
- That segregation is constitutional when facilities are, in fact, equal. But Negro pupils must be admitted to the white schools unless or until equal facilities are provided.
- That the Court need not rule on the broad constitutional question, but may decide each case separately on its own merits—ordering integration wherever, in the Court's judgment, that is the only way to achieve equal educational opportunity.
- That the "separate-but-equal" doctrine is unconstitutional, but time might be allowed for integration under such direction as the Court prescribes.
- That the "separate-but-equal" doctrine is unconstitutional and the Negro petitioners must be admitted forthwith to the white schools.

Q. If the Court rules against segregation, can separate schools be continued by turning them over to private groups?

A. Governor Byrnes of South Carolina and Governor Talmadge of Georgia have threatened to do so. But neither of them has explained in detail how such a plan could be carried out.

Many questions have been raised. For example, could tax funds legally be

spent to support private segregated schools? If not, how could they be supported? What assurance would there be that children from poorer families would get an even break? Would good teachers be attracted to positions that lacked public safeguards? What guarantees would parents have that their children would get a sound education, on a par with that of other children? These and many other objections to the private-school plan have gone unanswered.

In 1952, South Carolinians were asked to approve an amendment removing from their constitution the requirement that a public school system be maintained. The amendment was passed. But in the process many responsible citizens spoke their minds on the dangers of such action.

In November of 1954, Georgians will vote on a proposed constitutional amendment authorizing "private" operation of the state school system.

Q. How unequal are the schools?

A. Studies are under way that should give us more complete figures than are now available. Meanwhile, the following facts furnish some idea of the wide gap between white and Negro schools:

- In 1950, the Associated Press estimated that it would cost the South one billion dollars to bring public schools for Negroes up to the level of those for whites.
- In 1951 the United Press conducted a survey among school officials in eleven Southern States. Their conclusion was that it would cost about 400 million dollars to equalize school plants alone in the eleven states. The estimate did not cover transportation, teachers, and other operating costs.
- In March 1953, a committee of the Mississippi Legislature described its findings on school inequalities as "shocking." It reported that in one county of heavy Negro population $387 is spent for each white child, as against $40 for each Negro child. The typical county showed almost $100 more spent per white than per Negro pupil. "It generally is known," said the committee, "that

the amount of money spent per chi for education in Mississippi is mo for white children than for Neg children, but the great differen usually is not known or is ignored

- The Arkansas Department of Ed cation reported that the expenditu per white pupil in 1951-52 was $1 as compared to $75 per Negro pu The latest Georgia report, in 19 showed $143 per white pupil and $ per Negro pupil. In Florida t figure for 1952 was $206 per wh pupil and $159 per Negro.
- For the South as a whole, the p pupil value of white school pla is estimated at four times the p pupil value of Negro school plan

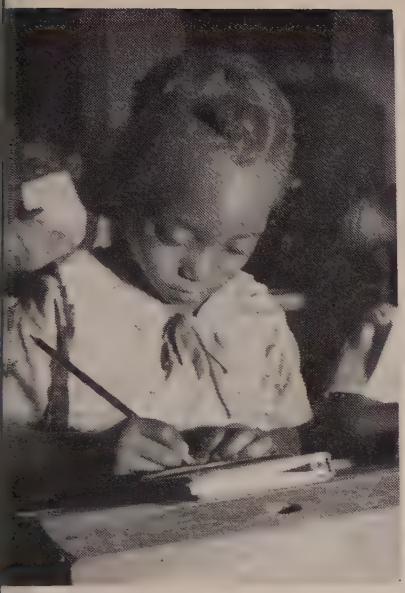
Q. If the Court outlaws segregation, will the public school systems be transformed overnight?

A. No. The seeming possibility t the Supreme Court itself might orde gradual transition has already be noted. But even if it doesn't, noticea changes will come only over a per of time. There are several reasons w this is so:

First, the Court's decisions will ha an immediate effect only in those ar where the suits were brought. Furt suits will be necessary to get decisi affecting other places. That is a sl process.

Second, a Court ruling against seg gation would not mean that the t races would have to be equally rep sented in every school. It would sim mean that children must be admitt without regard to race, to the scho serving their district. Under the seg gated housing arrangements found most Southern cities, few schools wo be greatly affected. Rather, integ tion would grow in the schools alo with increased integration in the co munity as a whole.

Third, Court decisions alone do n produce change. Only the peopl through their state and local gover ments, can translate a decision int every day practice. The great dange is not over-hasty change, but too gre a lag between law and practice.



A Young American
. . . in a segregated school . . .

Q. Why do Negroes want mixed ools? Wouldn't Negro children happier in schools of their n?

.. Dr. Benjamin E. Mays, noted ro churchman and educator of At- a, has put it this way: "To argue t the suit makes an attack on segre- ion because the initiators of the suit nt Negro children to go to school h white children is to miss the point rely. Mixed schools are not the heart he suit. Negroes opposed the curtain . the partition on the dining cars not ause they wanted to eat with white ple, but because the curtain and tition were embarrassing to Negroes . because they set Negroes off as in- ior persons. This the Negro resented. ing with white people on the diner s not the issue . . .

The motive behind the (school seg- ation) suit represents the growing viction, rightly or wrongly, among groes everywhere that there can be equality under segregation—the wing belief that the 'separate but ual' theory is a myth . . . The Negroes o believe this way may be in error, there is one thing that sustains ir belief. The history of segregation history of inequality. History seems to be against the idea of 'separate but equal.' "

Q. What about the argument that mixed schools will lead to violence?

A. In the words of Dr. Guy B. Johnson of the University of North Carolina, "Anyone who thinks that the transition from segregation to racial co-education can be made without problems, tensions, and even personal tragedies is a fool. Anyone who thinks that the transition means the end of civilization is also a fool. The operation may be serious, but the patient will recover. And when he recovers and looks back over his experience, he may say, 'Well, it wasn't half as bad as I thought it would be.' "

Predictions are risky. But past experience argues strongly against the likelihood of violence. Most Southern newspapers have urged that whatever decision the Supreme Court renders be accepted with calmness and restraint. If political leaders and law enforcement authorities prove equally responsible, there is every reason to expect the people of the South to react as responsible, law-abiding citizens.

Strictly speaking, national and world opinion are irrelevant to the constitutional question which the Court must decide. But it has long been recognized that the Court usually takes such things into account. If that holds true in this case, the Court must weigh, on the one hand, the effects of its decision in a region with deeply rooted traditions, and, on the other hand, the effect in a world where two-thirds of the people are dark-skinned.

Read it in full

This information on the issue of segregation in public schools came from a pamphlet

"Questions and Answers—The Schools and the Courts"

published by the

Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

The complete booklet can be ordered for 15¢.

For your study

The churches and segregation

You shall love your neighbor as yourself.

In a statement adopted June 11, 1952, the General Board of the National Council of Churches of Christ in the U. S. A. drew a statement on "the churches and segregation" which analyzes some of the clear implications of the second part of the Great Commandment, Matthew 22:39. Portions of that statement are quoted here:

The Pattern of Segregation

Segregation is the externally imposed separation or division of individual persons or groups, based on race, color or national origin. It is practiced, with some difference of emphasis, in all sections of the country. In many places segregation is established and supported by law. In others, it is almost as rigidly enforced by social custom and economic practices.

Segregation is an expression of the superiority-inferiority attitudes concerning race, color or national origin held tenaciously by vast numbers of Americans. Segregation is not only the expression of an attitude; it is also the means by which that attitude is transmitted from one generation to another. Children in our society, observing minorities as we segregate them, cannot easily escape the inferior.

Moreover, segregation as practiced in the United States probably has more effect on the attitudes of the young than the formal teachings of the schools about democracy or of the churches about Christian brotherhood.

Segregation subjects sections of our population to constant humiliation and forces upon them moral and psychological handicaps in every relation of life. Still more devastating is the moral and spiritual effect upon the majority.

Segregation has meant inferior services to the minority segregated. T theory of "separate but equal" servi does not work out in practices; seg gation is always discriminatory. I crimination sets apart those discri nated against so that in effect, t are segregated spiritually and p chologically, if not always physicall

Segregation as applied to our ec omic system denies to millions of people free access to the means of m ing a living and sets for them ins mountable obstacles in their efforts achieve freedom from want.

At all times and particularly great crises, segregation makes it possible to utilize fully large secti of our manpower. It seriously lim the contribution of racial and cultu minority groups to the ongoing life our people in every aspect of our tional existence.

Segregation handicaps our nation international relationships. At a t when the United States has come play a leading role among the nati of the free world, our racial pr tices which are publicized abroad made the basis of charges of hypoc against the nation. These charges verberate throughout the world in period when the largely submerg non-white groups are becoming s conscious, striving for recognition their dignity, for autonomy and eq opportunity. The world commun which we are seeking to build m rest on genuine respect for the wo of persons who are created equally sons of God.

Segregation increases and accen ates racial tension. It is worth noti that riots in this country have seld occurred in neighborhoods with a ra ially mixed population. Our worst riot have broken out along the edges and in rigidly segregated areas.

›ove all, the principle of segrega- is a denial of the Christian faith ‹ethic which stems from the basic ıise taught by our Lord that all are created the children of God. pattern of segregation is diametri- opposed to what Christians be- about the worth of men and if are to be true to the Christian ı we must take our stand against

The Churches and the Pattern of Segregation

ne pattern of segregation in the ‹ed States is given moral sanction he fact that churches and church tutions, as a result of insenitive- and social pressure, have so large- ‹cepted this pattern in their own and practice.

hile the pattern of segregation is common in our public education at ‹evels, it is even more general in churches in worship and fellowship. re are large areas of the public ation field where racial separation ot practiced, but only a relatively churches are racially inclusive in tice. Furthermore, the pattern of egation in public education appears e changing more rapidly than in churches.

hile there are some exceptions ng the communions and in certain rdenominational agencies, notably ıcils of churches, nevertheless, re- ›us bodies are generally divided on acial basis, in national organiza- s, in regional bodies and in local gregations. The acceptance by the rches of this pattern of segregation › prevalent that fellowship between te and non-white Christians in the ted States is frequently awkward unsatisfactory.

should be noted, however, that the ominations have expressed an in- sing concern for the elemination of egation from the churches and ety.

hile members of racial groups er than the one to which a majority he congregation b e l o n g are not olutely barred by a rule from at- dance, in many local churches the -consciousness which their presence ıses bars them from freedom to ship in fellowship, and even from initial contact.

At the level of the local church there are some encouraging examples of pastors, church officers and congregations who have come to grips with the dilemma of the segregated church. There are congregations and especially Sunday church schools and vacation church schools, which are really inclusive, and there are other church groups in the process of becoming so. These efforts need to be more widely known and the methods employed shared more fully with others.

A church located in a community in which the population is changing has a responsibility to serve the people of that community without regard to race, color or national origin. National and regional denominational bodies as well as councils of churches should encourage local congregations to consider this responsibility and cooperate with them in achieving this type of service.

CONCERN note: In our church the new Board of Social and Economic Relations is taking very seriously its obligation to lead The Methodist Church in finding Christian solutions to our race relation problems. One of its major aims in the near future is to have a conference of church leaders from every section of the church and every point of view to explore the issue of segregation in our church. We are happy to note that this kind of sound, logical, democratic approach will be made on a church-wide scale. The special "Brotherood Issue" of CONCERN in February 1952 called for support of just such a move.

The Council of the National Conference of Methodist Youth has informed the Board of Social and Economic Relations that it will back any fair attempt to discover the mind of Christ for our church on this issue.

If you want to know the latest official statement of The Methodist Church, borrow your pastor's copy of the 1952 *Discipline*. Read the Methodist Social Creed, paragraph 2020, and the resolution on race, paragraph 2027.

Class interviews Oxnam by radio

College students listened for 30 minutes via telephone loud speaker while their professor interviewed a bishop 1300 miles away on the subject of communism.

Last month a college class in contemporary affairs at Methodism's Hamline University in Saint Paul, Minn. heard Professor Scott D. Johnston of the political science department interview Bishop G. Bromley Oxnam on questions submitted by the students.

The class is a survey in contemporary problems course dealing with competing ideologies in the world today with much emphasis on communism. It is an outgrowth of a system that Hamline President Paul H. Giddens used when he was professor at Allegheny College.

Two schools join unique study program

Methodist-related American University in Washington, D. C. has announced the addition of two more colleges to its Washington Semester Program.

Latest schools to join this unique inter-institutional program are Pomona College, Claremont, Calif., and Florida Southern College, Lakeland, Fla. Total number of schools participating in the program is now 50. Begun in the spring session of 1947, the Washington Semester Program is now the largest cooperative educational program in the world.

Under terms of the program, participating institutions send honor undergraduates, normally in their junior year, to American U. for a full semester of the study of government at first hand. Students enroll in a special field seminar on the American national government in action, which meets three times weekly, carrying six to nine credit hours. Students must complete an independent research project on one particular aspect of government operation.

Unit 1, established in 1947, and Unit II, established last year, are full, but applications are now being accepted for Unit III, scheduled to begin next semester.

MSM in action

MSM workers plan fall national seminar

The executive committee of t Methodist Student Workers' Associ tion met in Nashville last month a completed plans for a national semi of student workers.

Some 200 student workers will be vited to Nashville for the semin October 28-November 1, according Sam Laird, Georgia MSM director a worker at Emory University, who chairman of the MSWA executive co mittee.

USCC to sponsor two Evanston meetings

At the time of the Second Assem of the World Council of Churches Evanston, Ill. this summer, the Uni Student Christian Council will spon two conferences for students and s dent leaders.

Some 150 delegates will meet Aug 14-22 to discuss "Christian Hope Our Life in the Church," tenta theme. In a World's Student Christ Federation conference arranged by USCC, some 150 faculty, student s and graduate students will meet A ust 22-30.

Both conferences will be held at National College of Education Evanston, will cost $50 for registrat room and board, and will include B study, group discussion, attendance plenary sessions of the Assembly, speakers from the Assembly. Th interested in attending should write student department in Nashville.

REPORTS BEGIN

A two-page advance story o the Mississippi MSM state con ference came to CONCERN editors in excellent form and good time. We print the story next issue. This box is to encourage you to let us know what your state o local MSM is doing. Write CONCERN's editors today.

in MYF task is ning new members

rold Ewing, Youth Department di-r, told ministers and laymen of Pittsburgh, Pa., district that they win youth of the community back e church. "Since 1948, The Metho- Church has lost some 27,000 h," he declared.

wing pointed out that people in the . spent more last year on dog food they did on education of their h. "And for every dollar that was t for education, $1.82 was spent prevention of or punishment for es. He also said that $28,000 was t each minute in 1953 for intoxi-s.

e urged laymen and ministers of Pittsburgh district to return to r local churches to improve the l of work being done with youth to enlist more adults to work with "One of the most important tasks he pastor is to enlist and train ts to help with the youth program."

MYF Roundup

In the Tournament of Roses par- at Pasadena, Calif., on New Year's , were 13 MYFers of the Mount anon church of Pittsburgh, Pa. Pas- Ralph Ward, Jr. said the Mount anon band was the first east of the ssissippi river to participate in the ous parade.

"Gratifying results" are reported the MYF of Langley church in Mc-n, Va. after a weekend Christian

MYF in action

witness mission in December. Almost all members of the MYF participated in the mission, and pastor P. D. Martin did the training.

◆ One of four national winners in an "I Speak for Democracy" contest is Philip McCoy, 16-year-old high school student who is president of the Kansas City, Kans. subdistrict, Kansas Conference faith chairman, and an outstanding leader in his local church, Metropolitan Avenue in Kansas City, Kans. As a national winner, he receives a $500 university scholarship and other prizes.

◆ Out of 106 churches on the Lima, Ohio, district, 78 MYFs participated in booth festival projects and contributed $9,789.36 to the children's home at Worthington and Flower hospital in Toledo.

◆ The pantry at Asbury Methodist home for the aged in Gaithersburg, Md. looks like a supermarket after MYF booth festivals in the Baltimore Conference resulted in 12,186 cans of fruit and vegetables for the home. A generous supply of fresh apples, potatoes and pumpkins accompanied the thousands of cans. To top it off, the youth sent $1,731.02 in cash to purchase additional supplies.

◆ Methodist Temple at Beckley, W. Va. was host to the West Virginia Confeernce MYF recreation laboratory February 5-6. Leaders included Larry Eisenberg, John Henry Shadburn, Mrs. C. C. Godsey, Mrs. Virginia Core, Mrs. Martin Talbott.

Iount Lebanon rch MYFers travel- from Pennsylvania be in the Tourna- nt of Roses parade. ey are Marion War- , Phyllis Redding, Piper; Tom Hunt- Ralph Ward, Tom rall, Dave Magoon, le Hallam, Dan od, Robert Major, ert Barone, Robert ner, Bert Miller.

I PLEDGE BROTHERHOOD

In the next month, I shall demonstrate my belief in brotherhood by at least one new act that challenges the pattern of segregation and discrimination, remaining always non-violent and acting in a spirit of good will.

How you can keep your pledge---

1. The least defensive place for jim crow to exist is in church. An effective plan may be to bring a friend of another racial group to worship with you, or accompany him to his church. By this small act barriers may begin to crumble.

2. Go out of your way to make at least one new friend in another group.

3. Help at least one organization of your fellow Americans who are committed to brotherhood by your personal participation and contribution.

4. Find out whether local theaters, restaurants and other public places discriminate in admitting or seating racial minorities. If they do, visit the manager and urge him to change his policy.

5. Many newspapers give the racial background of lawbreakers if they are from minority groups—Negro, Mexican, Chinese, for example—giving the public a misleading impression about the incidence of crime among minorities. Some also carry discriminatory advertising (help wanted, resorts, etc.). If this is true where you live, try to change the pattern through visits, letters, or an organized campaign.

6. Find out the employment situation for minority groups in such fields as department stores, public transportation, etc. A talk with the manager may be the beginning of a campaign that will ultimately change policy.

7. Wherever possible, refrain from patronizing any place of business or recreation that does not admit all men on equal terms.

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